

# THE COMMON SCHOOL JOURNAL.

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## ADDRESS OF THE PUBLISHERS.

THE commencement of a new Volume seems to be an appropriate occasion for us to say a word in regard to our experience, our wishes, and our prospects. The *experience* of the past year has satisfied us that the friends of general education are not yet fully awake to the importance of sustaining this main instrument in the diffusion of information indispensable to the advancement of our Common Schools. Great exertions have been made by us to procure such a measure of patronage as would enable the Journal to do all the good of which it is capable; but, small as the annual subscription is, many sincere friends of the cause have thought it large enough to form an item of retrenchment, and so have withdrawn; whilst others, no less sincere, have fallen into the error of supposing that there are friends enough without them. Not aware of the expenses of such a publication, these friends have been too ready to wish us success, without doing the only thing that could ensure it. We have, in fact, learned by experience, that, while the School System of Massachusetts is the theme of praise abroad, its beauties and defects, its actual operation and future promise, are but lightly regarded at home. That "the work is of God," no one is prepared to deny; but, on the contrary, believing that "it cannot be overthrown," many seem to expect it to go on without human coöperation, and in spite of general apathy and indifference.

Our *wishes* then, are, that the friends of our cause would come to our aid according to their several talents and means. The cause of popular education belongs to no sect or party; or, rather, it is the vital principle of each and all. Let all, then, come up to the work, assured that, in spreading knowledge upon this important subject among the people, they are widening and deepening the basis on which all our valuable institutions, and all our future expectations, rest. The influence of the Journal is not confined to Massachusetts, but is felt in the remotest corners of the land. The seeds of a system of public instruction have begun to germinate, where, but a few years since, the possibility of their growth was at best doubtful. Even in the Empire State, as our noble neighbor has been called, not from any assumption of superiority on her part, but in consequence of her wise use of the means that God has committed to her keeping, the Journal is held in such estimation that one of her ablest superintendents, in an address just delivered before a Convention of his fellows, has used the following language, which we commend to the notice of our own citizens:

"While upon the subject of Educational Papers, I should do injustice to the cause of education, were I to omit to mention the Massachusetts Common School Journal, conducted by that distinguished and accomplished Advocate of the Common Schools, the Hon. Horace Mann. It appears to me that the volumes of this paper are well deserving of a place in the District Libraries of this State. A more varied, rich and instructive Educational Journal I have never read, nor one better calculated to exert a permanent and salutary influence on behalf of the Common Schools. It appears to me that the friends of popular education owe it to the noble cause they have espoused, to themselves, and especially to its able, devoted and indefatigable Editor, to give this paper the widest possible circulation."

We wish, therefore, to see the friends of popular education encouraging the Journal by subscriptions, by recommendations, and by donations, to enable us to place the Journal in every school district, and, if possible, in every family in the State. No tract could be more useful, and none, we think, more acceptable. We wish even to see the Legislature of Massachusetts doing by this Journal of our own, as New York has done by the District Journal of that State; and surely, if our Journal is thought worthy of a place in the District Libraries of New York, it

is a fair conclusion that it should have as good a chance in the State to whose institutions it is primarily devoted.

One word as to our *prospects*. It is probably known to our readers that the Editor has just returned from visiting the schools of Europe, and studying their systems of education, with a peculiar fitness for the work, derived from a thorough acquaintance with the systems in operation at home. It is not presuming much, therefore, to promise that the volume now commenced, will be enriched, beyond any of its predecessors, with the wisdom that such a comparison of systems, by such a mind, must naturally suggest.

Respectfully,

WILLIAM B. FOWLE AND NAHUM CAPEN, Publishers.

### SPECIAL NOTICE.

The Publishers would respectfully call the attention of subscribers to the terms of subscription, which require PAYMENT IN ADVANCE. The new volume begins with this number, and such patrons as do not intend to continue their subscription, are earnestly desired to give notice of their intention, by returning this number, *without defacement*, and, by all means, accompanied with the payment for whatever may be due. Postmasters will remit money sent for this purpose, without expense.

WE present to our Readers and Patrons the congratulations of the season,—not as an unmeaning compliment, but with the sincerest wishes for their health and happiness, their knowledge and virtue.

When we commenced the last volume of the Journal, we expected to prepare all its pages, and superintend its publication to the end. But opportunities, not then anticipated, for seeing the great movement of Education, as it is advancing in other parts of the world, withdrew us, for a time, from our educational friends and our editorial labors. In the mean time, the Journal was left in hands where all, as we believe, would be most happy to see it remain. In securing the services of Mr. George B. Emerson,—the President of the American Institute of Instruction,—as Editor, during our temporary absence, we feel sure,—if we may be allowed to express the idea in mercantile phrase,—that we have furnished our subscribers with a far better article than they contracted to receive. Other engagements in the field of educational labor, from which those who know him best are least willing to spare him, will prevent that gentleman from continuing his connection with this periodical. Therefore, though reluctantly, we take it from his hands.

For a considerable number of years past, the systems of Public Instruction, prevalent in some of the countries of Europe, have attracted much of American attention; and a highly laudable curiosity has been evinced, on the part of intelligent and liberal-minded men, to become acquainted with their nature and workings. Some persons, it is true, in the plenitude of a Chinese self-conceit, have asked, “Why seek among other nations for any improvements of our own? Are not we the freest, and greatest, and wisest people on the face of the earth? Have we not,—not Abraham, but,—the Puritans and the men of the Revolution, to our fathers? Why, above all things, should the enlightened citizens of a Republic seek aid in the cause of education from the benighted subjects of a Monarchy?”

It is long since the great epic poet of the Romans uttered the wise sentiment, "*Fas est ab hoste doceri*,"—Learn even from your enemies. Sacred writ commands us to learn even from the brute creation: "Go to the ant, thou sluggard,"—the broad spirit of which injunction is, learn from anybody, learn from anything, get wisdom, whether from friend or foe. "Wisdom is the principal thing, therefore get wisdom."

As Editor of this Journal, and acting in an official capacity, as a kind of public coöperator or counsellor in whatever pertains to popular education, we have long yearned for this wisdom, and desired it above rubies. We have never exhorted others to acquire knowledge upon this great theme, but every word we have uttered has come, as with a violent rebound, upon our own heart, echoing deep and long, "Get knowledge thyself." We have never exposed what seemed to us short-sighted and untoward measures for advancing the cause, but a voice within has cried, "May there not be others to whose illuminated eye your more extended vision is the vision of the mole; may there not be other plans, conceived by genius or wrought out by experiment, compared with which yours are toilsome and circuitous? Look, then, to the right hand and to the left. Explore every field that promises remuneration for the search. Ascend every eminence and survey the land. Nay, if you can obtain one new instrument of greater efficiency for the work, or discover one new idea, cross the ocean to make it your own."

We have obeyed the monitions of this voice. We have visited every one of the countries of Europe, towards which any glimmering of new light, on this subject, has invited. And, on the whole, we have been gratified and instructed by the investigation. The instruction has been two-fold, that of warning as well as that of example. Europe exhibits beacons to terrify, as well as lights to guide. Over some of the fairest fields that God ever planted, out of the garden of Eden, the flood of ignorance has rested for thousands of years, deepening and corrupting from age to age, until now. No tongue of man can describe, nor mortal imagination conceive, the foul and hideous forms of poverty, and wretchedness, and crime, which have been engendered in the waters of this Dead Sea. Some men, indeed, possessed of talent and intelligence, and, in the world's opinion, accounted wise, after witnessing the attempts to reclaim these wastes, and seeing the dreadful shapes of misery and vice that have been revealed, have abandoned the enterprise in disgust. But what else could a reasonable man expect, if the waters of the Asphaltine Lake were to be drained off, but to find Sodom and Gomorrah at the bottom? And the labor of removing the ruins, occasioned by former transgressions, must be completed, before a new creation of health and loveliness can be begun. Shall we, then, suffer the same judgments to fall upon our own land; or, by foresight and timely exertion, shall we avert them? Have we not enough of righteous men, in all our cities, to save them? The condition on which the cities of the plain would have been spared, was not restricted to those cities alone, not confined to one spot of earth, or to one point of time; but it is of universal

application, and the order of Divine Providence extends it to all places and all times; and whatever people or community can avail itself of that condition, shall be saved.

Nothing can be more clear than that the condition of education among the different nations of Europe, and among the great divisions of their religious sects, is the index and exponent of their condition, in all other respects. Learn, as to any nation, or denomination, what has been done to develop intelligence and improve the morality of its masses, and you already know, as a general fact, the relative amount of their happiness, and of their advancement in all the real constituents of a people's welfare. The thermometer does not indicate more truly the temperature of the atmosphere, nor the barometer its weight. There is no other criterion so general, so infallible. The indicia of a nation's welfare are not necessarily to be found in its locality or in its natural resources, in its wealth or in its power, in the number of victories which its heroes have won, or in the number of epics which its bards have written. A nation may be potent, like Russia, and still be a nation of miserable bondmen and bond-women. A nation may be magnificent in its exterior, like Great Britain, and still be tortured in all its vitals by the pangs of want and deadly wounds. Nor are the number of great men whose names adorn the annals of a people a test of the enviableness of their condition. Frederick the Great could fill his palaces with men of genius, while his subjects were perishing by famine and sword. If eligibleness of condition were enough, what spot on the two continents is better situated than Italy and other parts of the shores of the Mediterranean? and yet, on all these shores, there is not a government nor a city where a wise man or a father would wish to live himself, or to leave his children. But in some of the almost inaccessible mountains of Switzerland, in the marshes of Holland below the level of the sea, there are, or have been, communities, who, in the possession of intelligence, in the enjoyment of competency, and in the practice of the virtues, might well regard life as a blessing. And there are now some countries in Europe, which we have been taught to look upon with pity, almost with aversion, which are advancing more rapidly in all the constituents of human welfare, than the most favored nations of any part of the old world have heretofore advanced. All these differences of condition and of promise are referrible to one decisive, all-controlling standard,—the greater or less amount of mind-developing, character-forming education they have enjoyed. This is the criterion, the touch-stone. Decide by other tests, and you err; decide by this, and history will ratify the judgment.

In some other form we may, perhaps, hereafter, offer to the public the results of our inquiries into the condition of public schools, the modes of instruction, and the spirit manifested by that body of men who take upon themselves the formation of human character as it exists in the impressible periods of childhood and youth. But all that we can propose within the limits of an Introductory Article,—and by way of informing our readers that we have not been playing truant during a tempo-



rary absence from our post,—is to present a few general sketches, and a few statistical facts concerning the educational condition of the leading countries of Europe, and perhaps dimly to shadow forth some of the more obvious consequences of its cultivation or neglect. Is it too much to expect that, from such a general survey, some lessons of practical wisdom may be derived?

So far as the number of children at school indicates the amount of education given,—at best a very fallible criterion,—that number, for several of the countries of Europe, is said, on pretty good authority, to be nearly as follows: In Switzerland, Germany, Holland, Norway, Denmark, the number at school may be set down as 1 to 6 or 7 of the inhabitants; in France and Belgium, about 1 to 10 or 12; in Ireland and Scotland, 1 to 11; in Spain, 1 to 346; and in Russia, 1 to 656.

#### ENGLAND.

Among those European countries which, with any propriety, can be called civilized, England is the only one which has no system for the general education of its people. In proportion to its population it expends more for education than any other country in Europe; but this expenditure is for classes, and not for the whole. The consequence, of course, is, an appalling degree of inequality in the condition of its subjects. The highest educational refinement exists side by side with the most brutish ignorance. The most elegant literary culture shines out among communities who cannot speak their native English tongue in a manner to be understood by Englishmen. Schools, colleges and universities, where the profoundest acquaintance with classical literature and with all its libraries of annotation and commentary is obtained, contrast with hovels within which a book was never seen, and whose occupants could not read one if they had it.\* A thirst for knowledge in a few, and a patronage of it by the government, which prompts them to invade the eternal solitudes of either pole, and to break through the phalanx of disease and death that guards the head-springs of the Niger, is applauded, and its objects pursued at immense expense, while there are tens of thousands around who do not know whether the land of their nativity is an island or a continent. There may be seen the loftiest orders of hierarchy,—bishops and archbishops, and the Defender of the Christian Faith,—with such miserable impostors and dupes as Courtenay and his followers. There is a church establishment twenty thousand strong, possessing an annual revenue of eight millions sterling, with thousands of native born subjects, arrived at manhood, who never heard the name of Christ. Such are the headings of only a few chapters in the terrific volume of English inequality. This is the condition of a country, in all whose multitudes of churches that Book is weekly read, which declares that God made of one blood all nations of men. The source, origin, cause, of all this

\* The book-shelves of one English library, it is said, are more than ten miles in length.

is, the neglect of the masses by the possessors of wealth and of power;—mainly and primarily, the neglect of the education of the masses. That attended to, all else would have been changed. A few noble-souled individuals have attended to it, sought to foster and promote it, given money and time to accomplish it; but not the whole, not even any one *class*. The clergy have neglected it, forgetting that eternal truth, that God is a “God of *intelligence* as well as of love, and that exalted purity requires no less the cultivation of the intellect than the purity and warmth of the affections.” The great landholders, the powerful lords of the soil, have neglected it. They advocate and defend the radical, fundamental, and, in the end, destructive error, that the masses of men are by nature incapable of self-government; and hence, by virtue of their theory, all necessity for inculcating the virtues of self-control, for imparting that interior light of intelligence which can guide and direct every man, is superseded. The great commercial classes of the nation have never been brought, like the clergy and the landholders, into immediate proximity and contact with the children of the realm, and so they, as a body, have paid no attention to the rising generation around them. In later times, a new department of labor has been opened, a new order in society has arisen,—the manufacturers,—who have not only lived among children, like the land-owners and the ecclesiastical body, but have prosecuted a kind of business in which the services of children could be made available. This was a new epoch. Enterprise, the love of gain of this nation, had before acted upon all the nations of the earth, and upon all the kingdoms of nature, and made them all tributary to its wealth. Here the spirit of cupidity was brought to act directly upon human beings, upon children. To gratify his passion, Herod sacrificed only children under two years of age,—helpless, unconscious, too young to suffer through the torments of fear, or the crushings of hope. But the English manufacturer suffers children to reach the age of hope, of fear, of conscious suffering; and then!—Moloch himself was a god of long-suffering, of tenderness, of boundless love, compared with them. They have tortured the body with years of pining, watching and hunger. They have pinched it with cold, and dwarfed and deformed it in all its proportions. The calm, restorative night,—that beautiful season which God has appointed and inwrought as an organic fact into the very structure of the universe, for the rest, refreshment and growth of his children,—they have stricken from the order of nature. Through its long watches they have bound children to their wheels. They have stived them in hot, suffocating rooms; when exhausted nature failed, they have plied the hellish lash. They have cut their pittance of compensation down, and down, and down, to the very minimum point of existence, because they could not work as long as water and steam. More than this, they have deprived them not only of the joys of childhood and the pleasures of knowledge, but of the consolations of religion and the hopes of immortality, that they might coin their souls as well as their bodies

into gold. Let any one read the reports of the English Factory Commissioners and Factory Inspectors, and he will say that the Fejee islanders, the Caribs, or the most ferocious tribes of cannibals that prowl in the interior of Africa, thousands of miles from the confines of civilization, ought to send missionaries to England, to raise, if possible, the English manufacturer to their own level of humanity. Under this manufacturing system, forms of privation, of suffering and crime, have grown up, such as have never before been known in any part of Christendom or heathendom. We have ourselves seen some of the abodes in which the victims of this system congregate,—houses, so called, erected on narrow courts,—courts opening at one end only upon a street,—framed back to back, with one story under ground, with no means of ingress or egress but through a front door, through which all the refuse and offal of the house must be daily cast into an unpaved court, to ferment and breed putrescence, and darken the heavens with its exhalations of disease and death. This mode of building is not confined to a solitary block or group, but in some places,—at Manchester, for instance, within and without the town,—squares and acres are covered with such dwellings, and such only. From their pallets of straw in these wretched sties, as we learn from the above-mentioned reports, children of the tenderest age are scourged up to travel three miles on foot to be at their tasks by daylight in the morning. At noon, children still younger are sent to carry them an apology for a meal. We have seen the manner in which some of these victims of avarice and oppression live, less like human beings than like a knot of eels in their slime.

The horrible disclosures recently made in regard to the treatment of children in the mines, almost throughout the mining districts of England, are another record of the same turpitude and enormity. But it is painful to record these atrocities and sufferings. We wish only to draw attention to the consequences of such a systematic neglect of the moral and intellectual culture of children, and to deduce a moral in reference to our own duties. The victims of this neglect have now become so numerous that the paupers are one in twelve of the population of England. The frequency and the enormity of crime have materially reduced the value of life and property. This little island of Great Britain has already planted daughter colonies of convicts and malefactors in the islands of the three great oceans,—the Indian, the Pacific, and the Atlantic,—yet her selfish institutions breed them at home faster than she can convict and export them; and when we left England, in October last, portions of each of the three kingdoms were in commotion, and the government was marching large bodies of troops into Ireland, Scotland and Wales to put down insurrection by the sword.

The moral we derive from these facts, in reference to our own country, is, the duty of every class of men, and of every individual man, to do whatever in him lies for the welfare of the rising generation,—not to talk only, but to act; not to preach only, but to practise, lest those terrible retributions, which God,

by his eternal laws, has denounced against such offences, come also upon us. Every farmer or mechanic who stints his child of knowledge, because he can *mint* his bones and sinews into money; every manufacturer who treats children as though they were merely *live* instead of *dead* machinery, who does not allow them a full measure of time for rest, a full measure of time for food, a full measure of time for sleep, and, above all, a full measure of time for the cultivation of mind and heart, is traitorous to the institutions of his country; or, what is worse, he is preparing a class of men who will, in the end, perpetrate more treason against the happiness of mankind, than it is possible for any one man, individually, to commit. The common criminal has but two hands; the man who cherishes ignorance lifts many hands against his country.

It would be as repugnant to our own feelings as it would be opposite to truth to include every English manufacturer in this sketch of the class. There are a few,—however painful to use words of limitation, we must say there are only a few,—who prove that they are humane and rational men. A few miles from Liverpool, for instance, there is the large establishment owned by the Messrs. Rollins, who have for years maintained a school for all the children, and kept open a reading-room for all the adults, upon their premises. They give, not money only, but time and personal encouragement; for one of the brothers meets with his operatives in the evening, instructing them, aiding their inquiries and giving countenance to their laudable efforts for self-improvement. Had England such an aristocracy as this, she would then, indeed, be “happy England.” At what a bargain might she exchange her lords by the score for one real nobleman like these!

#### SCOTLAND.

Scotland has had what may with strict propriety be called a system of education, for nearly two centuries. By a clause introduced into an act of parliament, not longer than a man's thumb, it was declared “that a good and sufficient school shall be erected and maintained in every parish.” How many of her Burns and her Cunninghams, how much of the well-being of her inhabitants, and the celebrity of her literary name throughout all lands, does she owe to this brief provision. To her it was the fiat, “Let there be Light!” But her schools have not been what they should have been. In populous cities, and especially in great manufacturing districts, she is suffering many of the evils of the sister kingdom. It is estimated that only about one third part of the children of the country are educated in the parish schools. A portion of the rest are educated in private schools; a portion not at all.

As a specimen of the consequences even of partial neglect, when long continued, we give the following anecdote, on the authority of the Queen's Inspector of Schools for Scotland. He told us that, a few months ago, two benevolent gentlemen in one of their large towns, wishing to improve the condition of the laboring classes around them, brought together eighteen



young men, from sixteen to twenty-five years of age, in order to give them some rudiments of moral and religious instruction. They put the question to the young men collectively: "Where was the birth-place of Jesus Christ?" Not one of them answered; all looked blank and stupid and said nothing. By-and-by the interrogators observed the countenance of one of them to be lighted up, and thinking that he was ready to reply, the question was put directly to him, "Where was Jesus Christ born?"—to which he answered, "Paisley."

#### HOLLAND.

For many years past, Holland has maintained an efficient system of public schools. Their instruction seemed to us somewhat less thorough than that of Scotland, but, on the other hand, it is more general,—that is, the schools sustained by the government embrace a very much larger portion of the population than is done by the parochial schools in Scotland. Though there is no law in Holland prescribing the methods of instruction, yet, these methods are very uniform, being almost all copied from those of Mr. Prinsen, the head of the celebrated Normal school at Haarlem. Mr. Prinsen seems to have been the great lawgiver for Holland on the subject of schools, and is indeed almost a Napoleon among schoolmasters. There are two Normal schools in Holland, one at Groningen, the other that of Mr. Prinsen, at Haarlem. The fact that the methods of the latter have been so generally adopted, though the other is the older, seems to show that an intelligent community, and especially teachers, whose minds have been liberally trained, can decide between different systems; and one would think that this fact might serve also to show that we are in no danger at home of having all our methods of instruction stereotyped by our Normal schools, and all our teachers stamped by the same die, like coins struck in the same mint.

#### BELGIUM.

Since Belgium separated from Holland, by the revolution of 1830, her schools have been neglected, and they have lately been described, by Mr. Ducpetiaux, as follows:

"Instruction in our schools is generally faulty and incomplete, and little merits the praise which has been bestowed upon it. The best thing that can be said in its favor is, that it is better than no instruction at all, and that it is more satisfactory to see children sitting on the benches of a school, even although they be doing nothing to the purpose, than to behold them working mischief in the streets. They are taught to read, write and figure a little; to teach them less is scarcely possible. We speak here of primary schools in general, and affirm that those who attribute a moralizing influence to the majority of these schools, deceive themselves in a manner the most strange and prejudicial to the interests of the class whose children are the pupils in these seminaries. A degree of instruction so limited, so meagre, is nearly equivalent to none whatever; and it is impossible that things should be in a better case, seeing that"

education of the *teachers* themselves is of the most imperfect kind. Barely do these persons know the little which they undertake to impart; and they have, generally speaking, the most superficial notions of those methods of instilling knowledge, which they impudently attempt to apply in the case of those only a little more ignorant than themselves."

Now, however, a law for Public Instruction has been enacted, (Sept. 23, 1842,) by virtue of which there is to be a complete organization of schools. At the head of the system are to be two Normal schools.

PRUSSIA, &c.

But the most interesting portions of the world in regard to education are the Protestant states of Germany. It was Luther's reformation which gave being and birth to their systems of public schools. To emancipate mankind from Catholicism, he held it to be necessary that mankind should read the Scriptures. To enable them to read the Scriptures, universal education was necessary; and nothing could secure universal education but Common Schools.

One must study the history of Prussia to understand the magnitude and formidableness of the obstacles which the cause has had to encounter in that kingdom for two centuries and a half. Even now there are those who detract from the prerogatives of education as the means of conferring talent, power, wealth, the arts, prosperity, upon a people; and they cite Prussia as a proof that a nation may have as elaborate a system of Common Schools as talent can devise or unlimited power enforce, and yet be behind other nations having no such system, in invention, in skill, in all the arts of life, in everything that gives a nation historical eclat, in everything that makes it feared for its power, and envied for its splendor. Why should Prussia, say they, with all its model systems of public instruction, be so much inferior to England in the useful arts, and to France in the exact sciences? As was said above, to understand these things, one must understand the history of Prussia. In the year 1797, when Frederic William III. ascended the throne, the condition of Prussia was most deplorable. The resources of the people had been exhausted to pay the hire of foreign mercenaries. All offices were conferred upon the families of the nobility. No incentive to honorable ambition was held out to the people at large. Civil despotism sucked the life-blood from the body of the people like a vampire, and religious despotism rode their spirits like an incubus. As to worldly enterprise and the desire of bettering one's condition, so strong in the heart of man, the community suffered under the most debasing and discouraging influences from the imperfect or corrupt administration of justice. Some of these evils were removed by that monarch, but the sorest of them all continued till many years later. In 1806, the disastrous battle of Jena was fought. Napoleon expended himself here, and left not an unbroken bone in the whole body of his antagonist. Up to this period a great portion of the population of Prussia were serfs,—abso-

lute bond-men and bond-women,—of course weak, spiritless, without resilience. But it was the good fortune of Frederic to have one or two great men in his councils. Von Stein and Hardenburg are names that will live forever in Prussian history. Within the next three years, under their influences, these serfs were emancipated, elevated into owners of the soil they tilled, and made, comparatively, freemen. This was like a new creation of millions of men. It *was* a new creation of millions of men. To one who looks at the deep causes of things, it was as visible and palpable an act of creation as though the minister had stood forth, and, at the waving of his hand, millions of men had started from the earth, and rent the air with their shouts of joy. It was by the arm of these new-born men that Prussia was first enabled to cope with Napoleon. It was with these new-born men that she pursued him to Paris, in 1814. It was by these at last that the fate of Waterloo was decided.

It is easy to see that a nation, having had such wars to maintain, could not at once recover itself. After the body has been depleted almost to its last drop, it requires time even for a vigorous constitution to form new blood. Besides, Prussia was not a commercial nation, and therefore could not gather into her coffers the wealth which other nations had earned. She was not a manufacturing nation, and so could not invite the world to come to her marts and leave their gold in exchange for her products. She was an agricultural nation, without a marine, and must, therefore, await the wants and the policy of others.

Here, then, are reasons enough for the comparative backwardness of Prussia. The spirit of the nation is not yet wholly awakened from the lethargy consequent upon so long a period of oppression. Its limbs were made torpid and stiff by the thongs that had bound them, and hence it is that its feet are not yet swift in the race of competition, nor its hands cunning in the works of art. If we stand at a prison door and see a captive brought forth from a long captivity, we ought not to expect to see him leap and dance for joy; we ought rather to expect that fainting and sinking will follow the debility of bondage.

But now we hesitate not to say that Prussia and some of her sister states, where the work of education, after the Prussian model, is going on, are rising more rapidly in the scale of civilization than any other of the nations in Christendom. Their growth is a surer growth. It is less liable to disaster or retrogression; and though Prussia herself is still nominally a despotism, yet we cannot hesitate a moment to predict, that, on the very first crisis which arises, she will effectually assert her right to a free constitution, and will, at that time, have the intelligence that can safely administer and enjoy it. This improving condition of her people she owes to her schools;—nay, more, the schools have wrought out this great social revolution, in defiance of many adverse influences. The schools have lifted up the people, though weighed down by many burdens. The schools have been educating the childhood of the nation. The people cannot be said to have been born till

they were emancipated. They are now rapidly maturing into the vigor and intelligence of manhood.

The only just mode of considering Prussia and some of the other German States, is, not to compare them with nations, a part of whose population has for centuries been acting under the stimuli of freedom, but with other nations whose systems of education, if systems they have, are as yet unanimated by the spirit of reform. Compare Prussia, Saxony, Wurtemberg, for instance, with Bohemia, Austria proper, Italy, and we shall see what education has done for the former.

#### LANCASTERIAN SCHOOLS.

The Lancasterian system, or that of monitorial instruction, prevails to a great extent in England, Scotland and Ireland. It is used in many of the private establishments in France, but it is considered that the French government, by its order of 25th April, 1834, "dividing all primary schools into three classes, according to the age and proficiency of the scholars," was meant as its death-blow in that country.

In Prussia, and in those parts of Germany where the subject of education is best understood, the Lancasterian method of instruction is most condemned. Substantially the same opinion prevails throughout Holland. Dr. Diesterweg, the head of the Teacher's Seminary at Berlin, and a great authority in Prussia, travelled, a few years since, to Denmark, for the express purpose of examining certain celebrated schools in that country, where the Lancasterian system was followed and highly approved. He has published an account of his journey. Although he went with a strong predilection in favor of the plan, yet he now entirely renounces his former opinion, and declares that, after having thoroughly examined the schools in Denmark, he utterly condemns the system as reducing the education of the people to mere mechanical repetitions, without any culture either of the heart or the understanding. From what we have seen of Lancasterian schools, we entirely concur in this opinion, and hope never to see that system adopted in this country.

#### COMPENSATION OF TEACHERS.

Nothing can show more conclusively the inadequate estimate placed upon the services of teachers throughout the civilized world, than the lowness of the compensation awarded to their labors.

In Ireland, the teachers of the schools, under the patronage of the National Board of Education, are divided into three classes, to which the following salaries are attached :

Males.			
1st (or highest) class,	. . . . .	£20	per annum.
2d	" . . . . .	15	" "
3d	" . . . . .	12	" "
Females.			
1st (or highest) class,	. . . . .	£15	per annum.
2d	" . . . . .	12	" "
3d	" . . . . .	10	" "
Mistresses to teach needle-work,	. .	6	" "



In addition to these sums, they receive certain fees from their pupils; but as no children are obliged to attend school, these fees must be small, for the fact of demanding a large fee would effectually exclude all children from the school.

It is estimated that the teachers of the parochial schools in Scotland receive an average of about £32 per year as their salary. The residue of their income is made up from tuition fees. These fees are not determined by law, but here, as in Ireland, there is a self-regulating principle; for if the teacher asks too much, it would so diminish the number of his pupils, that he would receive less from the few at a high charge, than from the many at a low one.

To remedy this evil, there exists in Scotland a society, incorporated by act of parliament, "for the relief of the widows and children of burgh and parochial schoolmasters." This society was incorporated early in the present century. All burgh and parochial schoolmasters are, by law, members of it from the moment they receive their appointments. Each member is obliged to pay annually a certain sum to its fund, and in consideration of this payment, his widow, if he leaves one, and her children, if children survive her, are entitled to draw an annuity from the fund. Within certain prescribed limits, it is optional with the members to contribute more or less, but the amount of the annuity to which their representatives are entitled is determined by the amount of their annual subscription. No widow or family, however, can draw more than £25 per year.

There are many details of minor importance respecting this corporation, for which one must look to the act of parliament and to the bye-laws and regulations of the society.

On the 16th of Sept., 1842, the total accumulated fund or capital belonging to the society, was £54,297 13s. 5d., (about \$250,000.)

Taking a broad and statesman-like view of the subject, and is it not clear that it would have been far better to give such competent salaries to schoolmasters, that each one, by prudence and good management, could not only support himself and family during his term of public service, but could also leave a competency for his survivors? The whole scheme is an attempt to mitigate those evils of poverty which the penuriousness of the schemers first inflicts. It is not, like a common insurance, a provision against casualties or unforeseen and uncontrollable disasters; but it compels each one, however poor or unfortunate he may be, or however small his salary, to contribute to a fund, the income of which is to be divided among all, merely on the contingency of being a widow or an orphan,—not on the contingency of actual want, nor, in case of actual want, on its happening through misfortune or the sufferer's own improvidence.

The stipends of the teachers of public schools in France are not better than in Scotland.

In Prussia, notwithstanding the elevated character of the teachers, their compensation is no better. The following is a catalogue of salaries, which we copy from a work of von Türk, printed in 1838 :

<i>Number of Teachers whose salary is</i>				
		Evangelical.	Catholic.	Total.
Under	10 Rix dollars,*	263	60	323
Between	10 and 20,	641	216	857
"	20 and 40,	1652	635	2287
"	40 and 60,	2002	824	2826
"	60 and 80,	2116	841	2957
"	80 and 100,	1807	1026	2833
"	100 and 130,	1652	766	2418
"	130 and 150,	869	283	1152
"	150 and 180,	794	292	1086
"	180 and 200,	333	81	424
"	200 and 220,	209	47	256
"	220 and 250,	222	31	253
"	250 and 300,	221	23	244
"	300 and 350,	124	8	132
"	350 and 400,	82	2	84
"	400 and 450,	12		12
"	450 and 500,	6		6
Total,		13,005	5135	18,140

From this table it will be seen that, in 1824, of eighteen thousand one hundred and forty country school teachers, twelve thousand and eighty-three had an income of less than one hundred R. dollars, that is, *two thirds* had this small income. Five thousand and seventy-four had an income of between one hundred and two hundred, and only nine hundred and eighty-three a higher income than two hundred. Since that time the number of school teachers has increased, and their salaries have slightly improved.

To prevent the destitution of the widows and orphans of teachers, resulting from such penurious salaries, voluntary societies have been formed in many parts of Germany, similar to the one in Scotland, already described. For instance, in Frankfort, the yearly pension of the family of a deceased teacher is twenty Rix dollars; in Potsdam, ten; in Saxe Weimar, twelve; in Anhalt-Bernburg, where the Duke Alexius Frederic Christian, in 1829, appropriated a capital of twenty-five thousand Rix dollars, which has since increased to fifty thousand, the widow of a teacher who received the lowest salary, if she has children, receives forty-one Rix dollars, and the pensions vary according to the salary of the husband and the number of children.

The Prussian teacher, however, commonly has a dwelling-house, which is always a part of the schoolhouse, and, in the country, a piece of ground for a garden, or a small farm. In regard to Prussia, it is also to be considered that the expense of living is much less than with us. In Prussia, too, but few of those avenues to distinction lie open which here excite and attract the ambition of youth. There, all laws proceed from the king; there is no legislation, and, of course, no legislative halls, no rostrum, where aspirants for fame can hope to address the vast audience of contemporaries and posterity. In the

\* A Rix dollar is equal to about eighty cents of our money.

greater part of the kingdom, there are no open courts where the keen legal strife of advocate with advocate and jurist with jurist, draws multitudes around to admire and applaud. Hence, throngs of talented young men, such as with us are attracted to the forum, to spend their lives in the contestations of the law; or to the political arena, to engage in a death-struggle for the prizes of office, there seek and find a serene and noble path of duty in devoting their lives and talents to the education of the young. In our own country, where many paths, all brilliant with the trophies of opulence and renown, allure the youth of the land, there is no other way to secure a fair proportion of the genius and erudition of the community for the department of teaching, than to requite its services with a fair share of all the honors and emoluments which society has to confer. And never, until this is done, shall we see the teacher in possession of his rights, and education fully invested with its high prerogatives.

Were it not a fact obtruding itself everywhere upon our senses and absolutely burned in upon our minds, we should say beforehand that it would be impossible for the race of mankind to regard, with contempt or indifference, the sacred work of education; or to treat with discredit or neglect those who are appointed to this ministry. Whatever view we may take of the original nature of man, the fact seems equally amazing and inexplicable. If we regard the race as virtuously inclined, as spontaneously seeking to pay homage to their Maker, and to do good to their fellow-men, then why should we pass by with indifference this most efficient instrumentality for promoting the glory of God, and for spreading peace and good-will over all the earth? If, on the other hand, we pronounce them to be wholly degraded and corrupt by nature, still, the education of children would so promote the mere objects of worldly prosperity that we should suppose even selfishness itself would use it as its most efficient instrument. In fine, if the natural dispositions are all evil, how great is the necessity of education to counteract them; and if good, why should they not be aided by the best possible culture?

For what is the office of the true teacher? Does he not stand before minds wherein exists only the capability of thought, and store them with ideas of society, of nature, and of God, which otherwise they would never have had? Does he not fill dark voids and abysses of soul, which but for him would forever have been a waste and vacuity? Does not his spirit move over unformed capacities of feeling and sentiment, as once the spirit of God did upon the face of the waters, and reduce the chaos to order and harmony? How nearly, then, is he a creator! How nearly does his work resemble that of the Omnipotent! In the beginning, God said, "Let there be light!" and, instantly, out-burst the splendor of a myriad suns, and the original darkness did not flee, but was annihilated. In every child's mind there is original darkness; in every child's mind there is a first out-breaking of light. Into the vacant souls around him, the teacher pours knowledge.

To these souls it is as though every truth were a sun, and there in darkness has no more an abiding-place. The work of creation consisted in filling the void spaces of immensity with worlds, and peopling these worlds with races receptive of truth and error, capable of bliss and of woe. When the teacher builds up some grand and splendid system of truth in a pupil's mind, as of astronomy, for instance, lighting up a central sun in an imagination where all was darkness before, adding planet and satellite in their appropriate order, and endowing each ideal symbol of the material structure with attractive and repellant forces, until they wheel majestically and harmoniously, within his mind, as to some unbidden music of their own; is it not a contemplation at least only second to that sublime spectacle, when the sun was created to rule the day and the moon and stars to rule the night, and all the sons of God shouted for joy? Such knowledge to each child is as new-born and perfect as was the first gleam of that radiance which invaded primeval Night. The teacher is also surrounded by moral susceptibilities, which, at first, are little more than blank and inane,—a space and an opportunity for the residence of pure sentiments and holy affections. But when he develops and nurtures them into mercy and tenderness and devotion, is it not more beautiful than when the bland zephyr of heaven first passed over Eden, and evolved verdure and flower and perfume from the dark and insentient mould of the nascent Paradise? And this the teacher does, until companies of great and good men rise up and stand around him,—an everlasting galaxy in his heaven of glory. Such is education,—to educe order from chaos, to give knowledge for ignorance, to collect vagrant ideas into a system of truth, as star-dust is formed into a sun,—to apparel the waste places of the soul with beauty,—to call up benevolence and affection and devotion,—and to send happiness abroad over the earth and through eternity.

Were the teacher what he should be, he could never remain unrewarded or unhonored. Were he what he should be, he would himself raise up a generation of men to praise and to bless him. But for this he must task his intellect to master all the philosophies of men, and kindle his soul at the altar of God.

A few remarks on the Religious Instruction of foreign schools, we postpone to the next Number.

**SCHOOLHOUSES.**—In the five years following the communication of the "Report on Schoolhouses," made to the Legislature by the Board of Education early in 1838, the expense of building and repairing schoolhouses in Massachusetts, as appears by the returns from about 290 towns, was \$634,326.80.

The towns not heard from would swell this sum to more than \$650,000. The items are as follows:

For building 405 schoolhouses, including land, fixtures, and appurtenances, . . . . .	\$516,122.74
For making substantial and permanent repairs on 429 schoolhouses, the whole expense was, . . . . .	\$118,204.06

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